

502- [Weak Hadīth](#) And it's narrated from Mu'qal ibn Yasār(رحمه الله) that the Prophet(صلى الله عليه وسلم) said: "**Recite over your dead, [Sūrat] Yāsīn.**" Narrated by Abū Dāwūd(رحمه الله), al-Nasā'ī(رحمه الله), and ibn Hibbān(رحمه الله) authenticated it.

Sharh of Shaykh Sulayman ibn Nasir al-‘Alwan:

This report is narrated by Imām al-Nasā'ī(رحمه الله) in "Amal al-Yawm wal-Laylah" and ibn Hibbān(رحمه الله) in his Sahīh from the chain of Sulaymān al-Taymī(رحمه الله) from Abī 'Uthmān, and he isn't al-Nahdī[Abī 'Uthmān al-Nahdī] from Mu'qal ibn Yasār(رحمه الله). And Imām Abū Dāwūd(رحمه الله) narrated it in his Sunan, and ibn Hibbān(رحمه الله) in his Sahīh, and ibn Mājah(رحمه الله) and others from the chain of 'Abdullāh ibn al-Mubārak(رحمه الله) from Sulaymān al-Taymī(رحمه الله) from Abī 'Uthmān, and he's not al-Nahdī, from his father from Mu'qal ibn Yasār(رحمه الله).

This report was defected/weakened by Imām ibn al-Qattān(رحمه الله) with Idtirāb[Shakiness/Abī 'Uthmān confused the chain whether it's from his father or Mu'qal several times], Waqf[stopped at the Sahābī, not attributed to the Prophet], and Jahālah[unknownness] of Abī 'Uthmān & his father, and Imām 'Alī ibn al-Madīnī(رحمه الله) said regarding Abī 'Uthmān, "no one narrated from him besides Sulaymān al-Taymī(رحمه الله), and this chain is Majhūl[Unknown]."

And Imām al-Dāraqutnī(رحمه الله) said its chain is weak, and there's not a single authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding this, and it can also be said that there's not a single authentic from the Prophet(صلى الله عليه وسلم) regarding the virtues of Yāsīn, for all the narrated Hadiths regarding Yāsīn are weak, and the most weak of them is what is commonly known upon the tongues that: {Yāsīn is for that for which is read[i.e. May cause your needs to be met & make things easier for you]}, and this has no basis from the Messenger of Allāh(صلى الله عليه وسلم), and some of the ignorant[people] have even gone further in this issue, and started reciting "Yāsīn" near the graves of the dead, [both] men and women, so they committed several prohibitions from doing that.

The first prohibition: That they acted upon a weak Hadīth in the Ahkām al-Shar'iyyāh[Islamic Rulings], opposing the way of the Imāms of Hadith.

The second prohibition: That they innovated in the religion, by reciting the Qur'ān in the graveyards, and this is Harām and isn't permissible, because graveyards weren't built for this.

The third prohibition: [Having] their women enter the graveyard, and women are prohibited from following the Janāzah [to the graveyard], let alone visiting the graves as it's mentioned in the Hadīth of ibn 'Atiyyāh in the Sahīhayn.

And the Prophet(صلى الله عليه وسلم) has cursed the women that visit the graves. It's a Hassan Hadith narrated by al-Tirmidhī(رحمه الله) from the chain of 'Amr ibn Salamah(رحمه الله) from his Father(رحمه الله) from Abī Hurayrāh(رحمه الله) from the Prophet(صلى الله عليه وسلم).

And some of them also recite in gatherings, and on top of that, they place flowers and roses upon the graves of their dead. Indeed, an innovation turns into other innovations.

The conclusion: That the Hadīth of this chapter is a weak Hadīth, and ibn Hibbān(رحمه الله) held it upon reciting it near the deathbed and this is if the report was authentic, but as for it being weak, it's not prescribed to worship[Allāh] by reciting it, neither near the deathbed, nor other than that.

“And the best of matters is what preceded us in guidance***And the worst of matters are the newly invented ones” [Poetry]

And the muslim must follow[the authentic proof], not innovate, and the student of knowledge must dedicate all his efforts towards acting upon the Authentic Hadīths and abandoning the Weak & Feeble Hadiths, and he must inform the Laymen and whoever has no understanding with regards to the rulings of Hadīth by its authentic from the weak and feeble, until they act upon the Authentic text & leave off the weak Hadīths, or else innovation would prevail between them, and they would be blinded to ignorance and misguidance, as it is the reality today, and the reason for this is because of laxation with regards to acting upon the Weak Hadīth, and what's correct is that the Weak Hadīth isn't acted upon in all cases, neither in Fadā'il[virtuous deeds] nor other than it, because all of it is the Sharī'ah from Allāh(سبحانه وتعالى), knowingly that there's not a weak Hadith in Fadā'il except that it has a connection with the unseen, so we must be aware of this issue, and the successful is whoever Allāh(سبحانه وتعالى) gave success to, and Allāh(جل وعلا) is the guide towards the path of correct guidance.